THE SONG OF MOSES THE SERVANT OF GOD, AND THE SONG OF THE LAMBE:

Opened

In a Sermon preached to the Honorable House of COMMONS,

At their late solemne day of Thanksgiving, *June* 15. 1643. for the discovery of a dangerous, desperate, and bloudy Designe, tending to the utter subversion of the *Parliament*, and of the famous City of *London*.

By STEPHEN MARSHALL, B.D. and Pastor of *Finchingfield* in *Essex*.

Published by order of that House.

REVEL. 17. 4.
Come hither, and I will shew thee the judgment of the great whore.

LONDON,
Printed for SAM: MAN and SAM: GELLIBRAND in Pauls Church-yard. 1643.

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REVEL. 15. 3.

Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints.

LONDON,

Printed for SAM. MAN and SAM. CARTWRIGHT in Paul's Church-yard. 1649.

TO THE HONORABLE House of COMMONS, now assembled in PARLIAMENT.

Honorable, and Beloved,

THE holy King and Prophet David, required that the prayses of God should be sung upon well tuned Instruments; and some Psalmes which himself composed to that purpose, he styled Michtam, golden Psalms; as being full of precious and choise treasure. Such could I have wished might the Instrument have been, and such the Song of Praise and Thanksgiving, to have celebrated the goodnesse of God, for this late wonderfull preservation of your Honorable Assembly, and the famous, and worthy City; both whose ruine was plotted and designed by wicked and unreasonable men. But you were pleased, not onely to designe to this service, a weak and untuned Instrument, (though not Crackt, as Malice, and Slander hath bruted it abroad) but also

to

to injoyn the publishing of this song of Thanksgiving, which is full of weak and imperfect Notes. And to this latter task, I was (I confesse) farre more unwilling then to the former; as being conscious unto my self, how few conceptions could be brought by me to any such maturity, as might render them meet to become the standing Monument of so great a Mercy, and so happy a Day, which is worthy to be ingraven on Marble, rather then to be written on Paper, and with letters of gold, rather then with ink: But in the pursuance of your Commands I have done it, and added some few things, which time nor strength would permit me to deliver in publike; Being resolved to deny my self, and to do nothing that may hinder me from being what I am, and shall always desire to remain,

Some few instances, clearing the main Doctrin, and some inlargement of the first Use.

Yours wholly in the service of Christ and his Church,

STEPHEN MARSHALL.

A SERMON PREACHED BEFORE the Honorable Houſe of COMMONS, on the 15. of *June* 1643. being the day of their publique THANKSGIVING.

HOnorable and Beloved, were the ſtrength of my body, and my furniture of wiſdome, learning, and grace, in any degree anſwerable to the ſervice of this Day, I could not but exceedingly rejoyce, in being called to this work, in this place, at this time. For having been lately reſtored from the gates of death, what greater mercy could I wiſh, then to praiſe God in the great Congregation? and having been reported over the whole Kingdom, to have altered my former judgement, concerning this juſt cauſe of the Parliaments Defenſive Arms: yea that the horrour of my guilt, in adhering to this Cauſe, had diſtracted me, and made me mad, can I look upon it otherwiſe then as a great and publike taking off this reproach, by being called to exerciſe my poor talent, in that Aſſembly which is the whole Kingdom by Repreſentation, and at *this time*, to be a further-

therer of your joy and thankfulnesse, for Almightie Gods watchfull eye and powerfull hand thus wonderfully manifested against the desperate and bloody Desiignes of those that would destroy you? But I fear, lest this which is so many wayes a favour to *me*, should prove *your* losse through my weakenesse, which would not permit me to study much in private, and I fear will disable me in the publike delivering that little which God hath brought to my hand; yet this doth encourage me, I have abundant experience of your *Candor*, and I know that both with God and man, where there is *first a willing mind*, (especially in a day & service of Thanksgiving) *it is accepted according to what a man hath, and not according to that he hath not.*

2 Cor. 8. 12.

Yea, I have one encouragement more, that Gods providence hath directed me to such a Text, which is not onely sutable to our meeting, and service, but so really intended by the Spirit of God, for your time and work, that the very reading of it, (though an hour together) might exceedingly affect you, if once you have the true meaning of it; which Text you shall finde written in

The Text. Revel. 15. 3, 4. read also *ver.* 2.

Verse 2. *And I saw as it were a sea of glasse mingled with fire, and them that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his Name, stand on the sea of glasse, having the harps of God.*

3. *And they sung the song of Moses, the servant of God, and the song of the Lambe, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy wayes, thou King of Saints.*

4. *Who*

4. *Who shall not fear thee, O Lord, and glorifie thy Name? for thou onely art holy, for all Nations shall come and worship before thee, for thy judgements are made manifest.*

THis Text, though it be a part of the *Apocalyps*, the *darkest*, and *most mysticall* Book in all the Scriptures, and therefore thought generally hard to be understood, yet time (one of the best Interpreters of Prophecies) hath produced the *events* answering the *types* so full and clear, that we have the whole Army of Protestant Interpreters agreeing in the generall scope and meaning of it; which in a few words be pleased to take thus:

A great part of this Book, is a setting out the conflicting state of the Church (under the great Apostasie) with *the* Antichrist, the heaviest and sorest enemy which ever the Church had; and this Antichristian power and dominion is set forth (as other Kingdoms elsewhere are) by a *Systeme* of the *world*, wherein are *earth*, *water*, *air*, *sunne*, *moon*, *starres*, *a King*, *a Metropoliticall City*, *Provinces*, *People*, *&c.* an Antichristian *Empire*, an Antichristian *World*; and this great Monarchy of Antichrist hath the time of its *rising*, its *triumphant reigning*, its *declining*, and *ruine*, and the state of the Church of Christ under all these, clearly foretold in this Book. And (to say nothing of his rising, and reigne) his ruine is described in this fifteenth, and sixteenth Chapter, under the Type of *seven Angels*, pouring out seven vials full of the wrath of God: the seven vialls being so many degrees of the Beasts, or Antichrists ruine: which story of the vialls, the Holy Ghost sets down two

wayes, first generally, in the fifteenth Chapter, secondly more particularly, in the sixteenth Chapter.

In the generall description of them in this fifteenth Chapter, we have first the circumstance of the *place*, where this Vision was seen, whence these Angels came, that is, *heaven: I saw another signe in heaven*, verse 1. that is, the true *Church*, whereof *Christ* is King, opposed to the *world*, wherein *Antichrist* reigns, as beyond all doubt, may be cleared out of the fourth Chapter of this Book, which is the Stage of all the *Apocalypticall* visions. Secondly, we have the things themselves, or the marvellous signes which were seen in this place, and they are three.

1. First, *The behaviour of the true Church of Christ, during this time of the pouring out of the vialls*, ver. 2, 3, 4.

2. Secondly, The description of the *seven Angels, the instruments* who were to pour out these vialls, their *apparatus, qualifications, and furniture*, they *come out of the temple, clothed in pure and white linnen, and having their breasts girded with golden girdles*; *Habitu & cinctu sacerdotali ornati*, like the Priests of God, *Ezek.* 44. 17, 18. pure worshippers.

3. Thirdly, A description of the *Church, in reference to Christs presence with it, his owning, and protecting it*, though after a more dark manner, *vers.* 8. *The Temple was filled with smoak, from the glory of God, and from his power, &c.* alluding to Gods taking possession of the Tabernacle, *Exod.* 40. 34. and of *Solomons* Temple, 1 *King.* 8. 10, 11. The first of these I am to deal with at this time, viz. *The behaviour of the Church during the time of the pouring out the vialls.* Wherein observe two things, first, *their state*, verse 2. secondly, *their work*, verse 3, 4. Their state; *I saw as it were a sea*

of

of glasse mingled with fire, and them that had gotten the victory over the Beast, &c. stand on the sea of glasse, having the harps of God. This sea of *glasse*, or crystall, is described Chap. 4. 6. placed before the Throne, alluding to the great Laver, or Sea in *Solomons* Temple, wherein the Priests were to wash themselves from their uncleannesses, whenever they approached nigh to the Altar of God to offer sacrifice; onely that was made of *brasse*, this of a more *pure* and *transparent metall*: In this Laver the Reformed Churches had lately been washed from the foulnesse, and pollutions of Antichristianity, out of which they had newly escaped, *having gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his Name*; and being cleansed in this Laver, (though mingled with fire, whether of contention, or other affliction, I dispute not) they stand upon the brim of it, with the harps of God in their hands, with *instruments of praise*, as the Israelites did upon the banks of the Red-sea, (thorow which they had lately passed, and in it been baptized unto God) singing a song of praise for their great deliverance from *Pharaoh* and his Hoast, who perished in the pursuing of them; This was their condition, and their posture, a *delivered, cleansed condition*, a *praisefull posture*. Secondly, their work, during the time of the pouring out the vialls, they sang an ἐπινίκιον, a *triumphant song*, *Canticum gratulatorium & eucharistieum*, a song of praise and thanksgiving: wherein observe two things; first, the *Title* of the Song, *The Song of Moses, the servant of God, and the song of the Lamb*: Secondly, the subject matter of the Song, *Great and marvellous are thy works, Lord God Almighty, &c.* Exod. 15.

The title: First, the ſong of *Moſes* the ſervant of God, *i. e.* ſuch a Song, and upon ſuch an occaſion as *Moſes* and *Miriam* and the reſt of the *Iſraelites* ſang unto God when they had paſſed through the Red ſea: 2ly. and the ſong of the *Lamb*: we have many ſongs of the *Lamb* recorded in this Booke; cap. 4. 11. *Thou art worthy O Lord to receive glory, and honour, and power*, &c. is the conſtant ſong of the whole Church of Chriſt; cap. 5. 9. the ſame quire ſings a *new ſong* to the *Lamb* when hee had taken the booke to unlooſe the Seales thereof; cap. 11. 17. the ſame Church ſings *another ſong* of prayſe upon the reſurrection of the two witneſſes, and the fall of the tenth part of the great City, *We give thee thankes O Lord God Almighty*, &c. cap. 12. 10. upon *Michaels* victorie over the dragon, there is *another Song* of praiſe, *Now is come ſalvation, and the Kingdome of our God, and the power of his Chriſt*, &c. cap. 14. 3. there's a *New Song* ſung before the throne which no man could learne, but the hundred forty and foure thouſand which were redeemed from the earth: Now whether *this Song* of the Lamb be the Song which thoſe harpers ſang, or whether, and how farre it is compoſed out of the reſt of the ſongs recorded in this Book, is needleſſe (as ſome Interpreters doe) to enquire, becauſe we have the matter of the Song layed downe in ſo many words; it is ſufficient that it's therefore called the Song of the Lamb, becauſe it was *indited* by the *Spirit* of the Lamb, and *tends* to advance the *glory* of the Lamb their Saviour and Deliverer.

2. The matter of the Song: which divides in ſelfe into *two parts*. 1. The *Churches confeſſion of the nature of thoſe workes which Chriſt doth in the pouring out the*

ſeven

seven vialls, ver. 3. viz. *Great and marvellous are thy workes, Lord God Almighty, just and true are thy ways thou King of Saints*, i. e. They are great and wonderfull, fit onely to bee done by him who is the *Lord God Almghty*, just and true, well becomming him who is the *King of Saints*. 2. The use which the Church makes of these works, which is threefold. 1. They *record, celebrate, and publish them*. 2. They engage and *binde themselves* faster and closer to him, in his worship and service, *Who shall not feare thee O Lord, and glorify thy Name? for thou onely art holy*. 3. They prophetically foretell the use which *shall be made* of these workes by such as yet were *strangers*, viz. As Christ proceedes to manifest these wonderfull and righteous plagues and judgments upon the Antichristian world, the people of *Italy, Germany, France, England, Scotland, Denmarke, Sweden, Polonia, Hungaria*, and the rest of the elect shall shake off the *Yoke of Antichrist*, and submit to the *Scepter of Iesus Christ*; for *all Nations shall come and worship before thee, for thy judgments are made manifest*.

Thus you have a plaine view of the Text together with the interpretation, out of which many excellent and usefull truths might be observed. As first, that *all which is done in the pouring out of the seven vialls, is the wrath of God upon the Antichristian faction*; so that however in the pouring out of every viall there is something which is *grievous* to the reformed *Churches*, to humble, purge, and quicken them, yet there is no *wrath* upon any where ever it is poured, but onely as there is *something of Antichrist* among them, which Christ will search for, find, and destroy, where-ever he finds it: Consider the whole work of the vi-

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alls, and you shall finde noysome and grievous sores upon them *onely* that have the mark of the *Beast*, the drinking of bloud, the scorching with heat, the gnawing of their tongues for paine, the being destroyed with hailstones, &c. All these light *onely* upon the followers of the *Beast*, the *worshipers of the Beast*, the kingdome of the *Beast*, & therefore let none feare any hurt frō *these judgments* which Christ is *now* inflicting, but such as either secretly or openly harbour any of *Antichrists accursed stuff* which must be destroyed; & let it be I beseech you, your speedy care to cast out of this Nation and Church all those reliques, which are the oyl and fuel that feed the flame which burnes amongst us: God calls you *now* to *this* work, and will be with you while you set your hearts and hands to doe it; and doe it *speedily*, it may be it is one Cause, why so many breaches are made upon you, because you have no more vigorously attempted it in the *first place*; and fear not that ye should therby *lose a party*, or *strengthen a party against you*, beleeve it, that party that hath drunk of the whores cup, and is in love with her abominations, will never *be assistant*, nor wil *Christ suffer* them to *overthrow* the worke committed to your hands; they may and shall destroy themselves, bringing the curses written in this book upon themselves, and their posteritie, as *Achan* did by hiding the Babylonish garment and wedg of gold in his tent, but the *Lord will be with you*, therefore go on and prosper.

Josh. 7.

2. Observe: That how ever in the pouring out of these vialls, in the destroying of the Antichristian faction, *Christ* useth the *ministery of Angels*, of instruments comming out of the Temple and fitted for that work, yet the work is ascribed to *Christ alone*, *Great and marvellous*

vellous are *thy* workes, just and true are *thy* wayes, *thy* judgments are made manifest: Many worthy and excellent instruments hath Christ stirred up and employed in this Service, many famous and learned Divines, many excellent Nobles, many illustrious Kings, Queenes, and Princes, many grave Senates, and Parliaments, (amongst whom I doubt not Yourselves will one day be recorded) have put their hands to this worke, to make this harlot desolate, and naked, to eat her flesh and burne her with fire, for *God hath put it in their hearts to fulfill his will*: but they conferre nothing of their own to the work, they are but his instruments, his bow and his battle-axe, meer dead tooles, who receive all their efficacy and operation from his hand who useth them; their presence addes no strength to him, their absence makes the work no more difficult to him. And therefore let not our faith & comfort ebbe and flow with the increase & wane of humane helps. Let us not therefore thinke the work will sooner be done, because strong is our hand and arme of flesh, nor that we are therefore like to lose the cause, because our helpes prove either weake or treacherous; the viall now pouring out is the *Lords* work, and he will see it done, doubt ye not.

3. observ. That all the *time* of Christs pouring out the vialls of his wrath upon Antichrist, should be a *joyful* time to the Church of Christ, al those daies should be days of *Purim*, days of thāksgiving; though they stand upon a sea mingled with fire, they should have the harpes of God in their hands, and Hallelujahs in their mouths, because Christ is judging the great whore, and avenging the bloud of his servants at her hand. Although it be so disposed by Christ,

that during the time of the vialls, his Churches have much bitternesse, and the Tayle of every storme in some degree lights upon them, yet must they overlook their own sufferings, and be filled with joy for the judgments executed upon Christ's, and their enemies; and not deferre their prayses till their deliverances be compleat, but upon every new deliverance to them, and upon every new judgment upon the enemies, have their mouths filled with new and renewed songs of prayse and thanksgivings to God, as we doe this day.

These & many such like general observations from the words are obvious to every eye, & very seasonable and suitable to the mercies celebrated this day, I desire that they may not lightly be passed over in your thoughts, though I shall say no more of thē, purposing to confine my speech to one only observation, which indeed is the very ἔργον of the Text, the burden of the song, and to apply it for the same ends and uses for which it is here recorded by the Holy Ghost: *viz.*

The main Doctrine of the Text.

The workes of Christ in the pouring out the vialls of his wrath, in taking vengeance of the Antichrist and his followers, are great and *wonderfull*, fit to be wrought by him *onely who is the Lord God Almighty, just and true, well becoming the King of Saints.*

Explained.

First, they are [*great*], Works whether of Mercy, or Judgment are great, when they are the effects either of great wisedome in their contrivance, or of great power in their production.

Secondly, works are [*marvellous, or wonderfull,*] in a threefold respect: First, such as are rare and unusuall, which seldome happen; these draw mens eyes after them, and make men wonder at them. Secondly,

condly, such as are unexpected, which come *praeter spem*, things which no body would think to come to passe. Thirdly and chiefly, things are wonderfull, which are beyond our comprehension, whereof we cannot see the causes, whose height and depth cannot be measured, such as nothing but the power of an infinite and Almighty God can bring to passe.

Thirdly, [*Just*:] Wayes are just, when they are according to a right rule, and wayes of judgement, (of which my Text) are then just, when they are according to the nature, kinde, and degree of the sinnes against which they are executed. *Thou art righteous,* Revel. 16. 5, 6. *O Lord, because thou hast judged thus; for they have shed the blood of thy Saints, and Prophets, and thou hast given them blood to drink, for they are worthy: Even so Lord God Almighty, true and righteous are thy judgements.*

Fourthly, [*True*:] Wayes are then true, when according to Covenant, when done according to what was foretold; and these wayes become a *King of Saints*: other Kings often deal *unjustly*, bearing the sword, to execute wrath upon them that do well, strengthening the hands of them that do evill, condemning the righteous, and acquitting the wicked, and often *untruly* breaking their Oaths, falsifying their Covenants; but this *King of Saints* doth so manifest his righteous judgements, that his people shall be able to say, *According to their deeds,* and according to his Word, *hath he repayed fury to his adversaries, recompense to his enemies*; and *his enemies* (though with gnashing of teeth) shall acknowledge with *Adonibezek, As we have done, so hath God done unto us.* Isaiah 59. 18. Judg. 1. 7.

Now that Christs judgements, hitherto manifested

The Doctr. confirmed.

1. *By instances,*

sted in the pouring out the vialls of his wrath, in thus farre destroying this great Antichristian enemy, are thus *great*, and *wonderfull*, thus *just* and *true*, may easily appear to every carefull Observer of the Church-story in these parts of Christendome, this last Century of years, since this work hath been in hand: The particular instances are too many to be related in a Sermon, I shall mention onely some few things, which as so many continued threads, have run through this whole peece of his workmanship; first, in the *greatnesse*, and *wonderfulnesse*; secondly, in the *truth*, and *righteousnesse* of them.

First, these works have been great and wonderfull for the *kinde*: When the Antichristian Empire which at first was contrived with that wisedome, and underpropped with that strength, ruling even the souls and consciences of men, and had prevailed so farre, that all the Kings and States of the World were so drunken with the Whores Cup, that they not onely kissed her well-favoured face, but as so many brute beasts lay at her foot-stooll, prostituting all their power and strength unto the Beast, and under her command, making warre even against the Lamb himself, and helping to drink the bloud of his Saints, none daring to question the truth, or rather divinity of her Commands, so that she could glorifie her self, and say in her heart, *I sit as a Queen, and shall see no sorrow*; now that suddenly, it should be put into the hearts of most of the *European* States, to hate this Whore, to endeavour to make her desolate and naked, to eat her flesh, and burn her with fire, how *great* and *marvellous* doth this speak the work for the *kinde* of it: Who but the Lord God Al-

mighty

mighty could do this? It is *certainly the Lords doing, and must be marvellous in our eyes.*

Secondly, if we consider the *time*, which our Lord Christ was pleased to make choyce of, for the effecting these great works, they will appear yet more wonderfull; even when his Church was at the *lowest*, when *he saw that their power was gone, and there was none shut up or left*, when *the enemy was come in like a flood, and no man to lift up a standard against him, when he saw that there was no helper, even then put he on righteousnesse as a breast-plate, and an helmet of salvation upon his head, and the garments of vengeance for his cloathing.* Who can be ignorant of these things? who knows not the low condition of *Germany*, when *Luther* first appeared, though *onely* against the notorious abuse of the Popes Indulgences, and other luxuriant branches of his Tyrannicall usurpation? insomuch that a Bishop wishing him well, yet despairing of successe, counselled him (as the Story reports) after this manner; *Frater, frater, abi in Cellam & dic, Miserere mei Deus. To thy beads Frier, thou wilt do no good in this work.* For the people of *Germany* were at that time so bewitched with the sorceries of the Whore, and so enthralled to her power, that (as that proud *Cardinall* too confidently boasted) they were ready at the Popes command, for the redemption of their souls, to have *eaten grasse and hay, more pecudum*, after the manner of brute Beasts. And was not the Church in *other Countries* as low? namely, at the first appearing of *Zuinglius*, and *Oecolampadius*, in *Helvetia*, of *Calvin*, *Viret*, and *Farell*, in *France*; *Cranmer*, *Latimer*, *Ridley*, (especially) *Bilney*, and *Tyndall*, in *England*; *Hamilton*, *Wischart*, *Knox*, and

Deut. 32. 36.

Isa. 59. 16, &c.

Albertus Crancius.

Cajetanus Cardinalis.

others, in *Scotland*? at that time, when in a word, the whole Church might have taken up that complaint, Ezek. 37. 11. *Our bones are dried, our hope is lost, we are cut off for our parts*, then did our Lord Christ *open their graves, and cause them to come up out of their graves, and made them live, and stand up upon their feet, an exceeding great army*; this also must needs be acknowledged, to be the work of the Lord God Almighty, who is *wonderfull in counsell*, and *excellent in working*.

And as the *kinde*, and *time*, so thirdly, the consideration of the *meanes*, and *instruments*, renders them yet more *wonderfull*; to effect *great* things by weak meanes, is an argument of *great* power and strength; That the *walls of Iericho* should fall at the
Judg. 7. 13, 14. *blast of trumpets of rams horns*; that a *Cake of barley bread, tumbling into the hoast of Midian, should come unto a tent, and smite it, and overturn it, that the tent should lie along*; that *Gideon* and three hundred men, with lamps and empty pitchers, should overthrow the whole hoast of *Midian*, who came as grashoppers for multitude, they and their Camels being without number; that a *woman should compasse a man*, a weak woman subdue a mighty man; these are New things, as the phrase there is:
Jer. 31. 22. *Behold, the Lord hath created a new thing in the earth, a woman shall compasse a man, &c.* And yet this you shall see, was no new, but Gods usuall, and constant course, which he takes in this work, pouring out these Vialls of his wrath, upon this potent enemy, by the ministery of most *weak*, and *contemptible instruments*, pulling his Church out of the dungeon of Superstition, by old cast clouts,
Jer. 38. 11. and rotten rags, as once *Ebedmelech* the *Ethiopian* did

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the Prophet *Ieremie*. Was not *Luther* a *poor Monk*, and other *priests, and shavelins*, newly crept out of their superstitious Cells, the *first Engineers* that battered the walls of this great *Babylon*? who were they but the *poorer, & meaner sort* of people, that at the first joyned with the Ministers, to raise the building of Reformation? few of the *Princes*, and *Nobles*, putting their necks to the work of the Lord; or if any did, yet the Divine Providence so ordered it, that either they were suddenly *taken off*, as the Duke of *Saxony*, and *Landgrave* of *Hessen*, by imprisonment; or immaturely *taken away*, as *Edward* the sixth, by death; or *more miraculously preserved*, as Queen *Elizabeth*, a *woman*, in *England*, and King *Iames*, a *childe*, in the beginning of Reformation in *Scotland*; and although in the progresse of the work, many Kings and Princes have stood up as nursing Fathers, yet still we may observe, that the *greatest things* have been done by them, from whom *least* could be expected; as (not to trouble you with more instances) the almost incredible, and strange proceedings of the late victorious King of *Sweden* will abundantly testifie, who as a contemptible Prince, crossing the *Baltick-sea*, entred *Germany*, with not above *five*, or *six thousand* men, and a *very small* sum of Mony, and yet in as *little time*, had before his death, almost brought to nothing that mighty House of *Austria*, thought by many, to be the Sun giving light and influence to the Antichristian world, upon which the fourth Viall was to be poured out. I might, I say, give you many other instances, this may suffice: God will (you may be confident) in time make all the world know, that this great Image, this great Antichristian Oppressour,

Neh. 3.5.

Revel. 16.8.

shall

ſhall be broken in pieces, by a Stone cut out of the Mountains *without hands*, without humane help.

Fourthly, and laſtly, and above all, the *manner* of his working proves them *moſt wonderfull*: For if we obſerve but the goings of this King of Saints, if we trace him in his footſteps, in this great work of execution upon his enemies, marching before his people, travelling in the greatneſſe of his ſtrength, we finde him leading them in *uncouth wayes*, which they knew not, and wayes which to them ſeemed *unpaſſable*: *His way hath been in the ſea, and his pathes in the great waters, and his footſteps were not known*, yet ſtill leading his *people like a flock*; *ſometimes removing mountains* out of their way, *making them flow down at his preſence*; *ſometimes skipping* over them; *ſometimes his way hath been in the whirl-winde, and in the great ſtorm*, yet always working in ſuch wayes, and in ſuch a manner, as that firſt, his *own people* have thought he *could intend nothing* but their ruin, as *Ionah* did, when caſt into the Sea, and ſwallowed up by the Whale, (an unlikely way of deliverance;) and in ſuch wayes, ſecondly, as to the *enemy* have ever ſeemed moſt *advantagious* to their own purpoſes, and *deſtructive* to the Church; God ſuffering them to lay the Plot for their own ruin, to dig a pit for their own deſtruction, and making the ways by them intended for the Churches ruin, to be the greateſt meanes of their deliverance, as fully and clearly, as *Hamans* Plot proved the exaltation of the *Iews*, and *Mordecai*, and the ruine and deſtruction of himſelf and family; a Volume might be filled with inſtances of this kinde: The device of *Charles* the fifth, to diſinherit the Duke of *Saxony*, & to keep the *Landgrave*

Pſal. 77. 9.

Iſai. 64. 1.

Cant. 2. 8.

Nahum 1. 3.

of

of *Hessen* in perpetuall imprisonment, thereby intending utter ruine to the Protestant party in *Germany*, was the very occasion of the confederacy of *Smalcald*, which almost drove *Charles* out of *Germany*, and established the Protestant party in the liberty of their religion. The Massacre in *France*, in which were destroyed within the space of thirty dayes, (as the Historian reports it) above seventy thousand Protestant souls, proved (ye know) a means, within a short space, to double and treble, if not quadruple their numbers in that Kingdom; and procured them publike Edicts, and Cautionary Towns, for the liberty, and security of their Religion, which before they had not: The cruelty and tyranny of the *Spaniards* in the *Netherlands*, (one of whose Deputies, Duke *D'Alva*, boasted that he put to death, six and thirty thousand *Hugenots*, and Protestants) hath been the greatest meanes to prevent the swelling of his intended Monarchy, and increase the freedom and strength of the Protestant party, not onely in the five United Provinces, but in all these parts of *Europe*. Who that hath read the *Scottish Story*, is ignorant that the Archbishop of St. *Andrews* cruell burning of Mr. *George Wischart*, conferred much to the Reformation of that *whole Kingdom*? The time would fail me, to tell you of the desperate Conspiracies of the Priests, and Jesuits in *England*, all the time of Queen *Elizabeth*, of the Powder-treason, and their unwearied *Machinations* in other States and Churches, and how constantly the Lord hath turned them all to the advantage of his Church, and to bring ruine and destruction upon the contrivers of them. And if any of you have not had time, or means, to ob-

Sleidan. Veramundus de furoribus Gallicis.

Knox Hist. of *Scot. Thuanus.*

ſerve theſe things in *Story*, your eyes cannot but ſee them all fulfilled in Chriſts *late*, and *preſent* dealings with *our ſelves*, and our *brethren of Scotland*.

For *them*, what *great* things hath the Lord lately done, and by what very *weak* means? hardly the *fifth part* of the *Nobility*, (as I have heard) appearing for them, the *greater* part openly oppoſing them, ſcarſe *one fourth* part of the Kingdom owning the Cauſe, how often were they at their wits end, when ſome unexpected door was opened to them? And were not all their works wrought for them, by the *rage*, *cruelty*, and *cunning* of *their enemies*? Were not the book of Service, and the book of Canons, ſent, and obtruded upon them from *England*, the *occaſion* of their late mercies? was not the tyrannie of a *few* of their Prelats, a means to unburden them of their *whole Prelacy*? and when they were as much ſhut up in ſtraits, as the *Iſraelites* at the Red-ſea, and knew not over-night, what would become of them the next morning, then conſtantly ſome *abſurd*, *deſperate* Plot or other, of their *enemies*, brake out, which gave them an out-gate to eſcape: And even ſo hath God dealt with *England*, his work amongſt us is of the *very ſame* warp, and woof. The great mercies which we enjoy, the great deliverances we have lately received, from what a *high hand* have they come? to what a *very dead low ebbe* were we brought? Our *liberty* almoſt ſwallowed up, and turned into *ſlavery*; our *Religion* into *Popery*, and *Arminianiſme*? and even then *God remembred us in our low eſtate*: and by what *inſtruments*, becommeth me not to ſpeak much in your own preſence; Your ſelves know how *ſinfull*, and all the Kingdom how *mean* and contemptible in

Pſal. 136. 23.

the

the eyes of your adversaries; they looking upon you as *Sanballat* and his company did upon *Nehemiah* and his builders, and with like scorn uttering the same reproaches; *What do these feeble Iews, will they fortifie themselves, will they make an end in a day, will they revive the stones out of the heaps of rubbish? even that which they build, if a fox go up, he shall even break down their stone wall.* And well may *you* take up the builders complaint; *Hear O our God, for we are despised*; and yet by such *despised broken vessells* hath the Lord hitherto delivered us: And which is still *more wonderfull*, (to the glory of God be it spoken) our *greatest* deliverances have been more promoted by the cunning, treachery, and violence of the *enemy*, then by the foresight, vigilancy, and strength of our *best friends*: The Prelates late *Canons* and *Oath*, purposely contrived for the perpetuating of their Hierarchy, and their other treacherous and malicious endeavours against the State, joyning with the *Papists*, and with them labouring to turn all into confusion, rather then suffering the least abatement of their former pride and tyranny, have helped thus farre towards the taking them away both *root* and *branch*; The multitudes of *calumnies*, and *reproaches*, cast upon the Parliaments just proceedings, *slighting* their *Authority*, *slandering* their intentions, *misinterpreting* their actions, have they not (through the goodnesse of Him who *preserveth them from the strife of tongues*) been an occasion of making their *Authority*, *Privi-ledges*, *intentions*, *actions*, clear as the Sun at noon day? And to instance no further, this late bloudy, and mischievous Design, in which this Honorable Senate, this famous Citie, and with them our lives, Nehem. 4. 3.

religion, laws, and liberties, had undoubtedly been made a prey to their mercileſſe rage, and fury, the Lord hath not onely brought to light, without any foreſight, or watchfulneſſe of *yours*, but made thoſe that were the *contrivers*, to be the *diſcoverers*, their own *evidence*, and *confeſſion* being the thread which lets you into the depths, and labyrinths of thoſe counſels, which they had digged deep to hide, if poſſible, even from the eyes of God himſelf, and thereby giving you a great opportunity (the Lord in mercy teach you to improve it) to advance the *glory* of his Name, (for the *preſent*, putting a new ſong of praiſe into your mouthes) A *prop for your faith* to ſtay upon, for *time to come*, (*the Lord hath delivered, and will deliver*) A further *advantage*, to break the power of the *malicious, and ungodly men*; and a *warning* to you, to beware of *neuters*, and ſecret *falſe friends*, who though they take ſweet counſell together with you, *and ſpeak you fair, beleeve them not, for there are ſeven abominations in their hearts*. And by all this ye are (I ſuppoſe) fully ſatisfied that theſe works of our Lord God Almighty are as *marvellous* for their *manner*, as before you have heard they were for their *time*, *kinde*, and *inſtruments*, *working light out of darkneſſe*, cauſing even the experience of the Church, in theſe later ages, clearly to interpret *Sampſons* riddle, *Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſſe*; and making all the bloudy and cruell entendments of the Antichriſtian enemie, in the effect no more hurtfull and dangerous to the Church, then his was to *Phereus Iaſon*, when he run at him with his ſword, and in ſtead of killing him, opened an incurable impoſthume; and ſaved his life.

Prov. 26. 25.

Judg. 14. 14.

Secondly,

Secondly, as they are great and wonderfull, so as evident is it, that they are *just, and true*: the [*justice*] of them is celebrated, chap. 16. 5. *Thou art righteous, O Lord, because thou hast judged thus*: and chap. 18. 6. we finde the Angel calling upon the Church, *Reward her as she hath rewarded you, double unto her double, according unto her work; in the cup which she hath filled, fill to her double: how much she hath glorified her self, and lived deliciously, so much torment, and sorrow give her.* O in what exact ballances hath Christ proportioned, and weighed out, gall and wormwood, reproach and shame, bloud and ruin to these enemies, making them to drink of the same cup which they had before reached to his servants! *They* had *grievously afflicted* the bodies of the Saints of Christ, and now behold upon *them, noysome and grievous sores*: Revel. 16. 2. *They* had *drunk the bloud* of the Saints and Prophets, and now behold *rivers and fountains of bloud given them to drink*. Ver. 5. *They* had their *Edicts*, to kill *heretikes and Lollards*, (as they called them) and now in *England*, and among the *Netherlands*, it's made capitall for the *Iesuits* and other Incendiaries, and Factors for the Whore, to be found amongst them. *They* had *burnt* the worshippers of Christ, and now behold, *themselves scorched with fire* and great heat. Ver. 9. *They* had before deprived the Saints of the *light* of the Scriptures, and now behold, the Beasts Kingdom overspread with *darkenesse*, so that they gnaw their tongues for pain. Ver. 10. Thus you see the King of Saints, rendring according to that rule of justice; *Eye for eye, breach for breach, tooth for tooth; full measure, shaken together and running over.* Levit. 24. 20. Luke 6. 38. Ecclesiasticall historie is full of instances, which speak home to our purpose in this

particular of *Emperours, Kings, Nobles, Popes, Bishops, Priests*, men, women, of all ranks and degrees, upon *whom* these *righteous* judgements of God have been made manifest; you have a whole Catalogue of them digested to your hands, in Mr. *Foxes* book of Acts and Monuments. I shall let passe this particular, onely with this one observation; That whereas this *great enemy*, this *Abaddon*, this *Apollyon*, is made up of *all the hatefull qualities* of all those Kingdoms, which heretofore have oppressed the Church of God, and is therefore called, *Ægypt*, *Sodom*, *Babylon*; so the wrath of these vialls poured out upon him, is the mixture and quintessence of those plagues and judgements, whereby *all* those Kingdoms formerly were destroyed: for here you have *noysome and grievous sores*, *waters turned into bloud*, *palpable darkness*, *thunder and lightning*, *and great hailestones*, the plagues of *Ægypt*; here you have the *drying up of the river Euphrates*, the means of the destruction of *Babylon*; *fire and brimstone*, the judgement of *Sodom*. *Even so Lord God Almighty*, *true and righteous are all thy judgements.*

Vol.3.954.&c Vol.2.186. 187.

Revel.17.5. Chap.11.8,9.

Chap.16.2,3. 10.21.

Chap.16.12. Chap.19.20.

And they are as clearly celebrated for their *truth*: *Even so Lord God Almighty*, [True] *are all thy judgements*, was the voyce of the Angel out of the Altar, at the pouring out the viall upon the Rivers and Fountains of waters, turning them into bloud: and after they were all poured out, *Iohn* heard the *voyce of much people in heaven*, *saying*, *Hallelujah*, *salvation*, *and glory*, *and honour*, *and power*, *unto the Lord our God*, *for* [*True*] *and righteous are his judgements*, *for he hath judged the great whore*; which to understand, you must know, that these vialls were put up long ago by

Revel.16.7,

Chap. 19.1,2.

Christ,

Christ, and laid up in store with him, and *sealed up among his treasures*, and written in a book; and not onely so, but the Counterpart of this book was sent, and *signified by his Angel, unto his servant Iohn*, and the *epoche*, or time of their beginning, and the whole *series* of their accomplishment, for *time*, and *place*, *matter*, *manner*, and *measure*, exactly represented to him, whereof many things are already come to our knowledge, being fulfilled just *ad amussim apocalypseôs*, according to the standard of the *Revelation*; and although some things concerning the interpretation of these plagues, and curses, remain yet dark unto us, being not fully accomplished, yet when all these vialls shall once be poured out, the whole Church shall be able to say of them, as *Ioshuah* did, in another case, of the blessings: *You know that not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to passe, and not one thing hath failed*; So not *one drop* of all these vialls hath fallen to the *ground* in vain, not a plague failed, but all have accomplished the things for which they were sent; write them down, *These are the true sayings of God.* Deut.32.34. Revel.1.1. Revel.19.9.

If you would know some reason, why Christ delights to proceed after this manner, in the destruction of this enemy, I answer,

First, because this enemy is the master-piece of all the Devils workmanship, the Dragons darling, to whom he hath delivered over his *power and his State, his throne and dignity*; whatever *Beelzebub*, prince of the Devils, and the whole Conclave of hell could invent, all hath been infused into this grand Adversary; there was never yet State framed in the world *Reason* 1. Revel.13.2.

by

by the wit and art of man, more wiſely *contrived*, and *plotted*, more powerfull, and forcible, to ſubdue the whole world unto it ſelf, by claiming a *Ius divinum*, laying a foundation for firm *obedience* in mens *conſciences*, and having in it ſufficient to nouriſh all mens affections, and to fit every mans humour, that each fancie may be ſatisfied, and each appetite finde what to feed on; yea what ever may prevail with any man, is there to be found; wealth for the covetous, honour for the ambitious, learning for the ſtudious, great employment for metald ſpirits, multitudes of ceremonies for the ſuperſtitious, gorgeouſneſſe of ſhows for the vulgar and ſimple, miracles for the credulous, prayers for the devout, works of piety for the charitable, voluptuouſneſſe for the diſſolute, pardons for the faulty, diſpenſing with all rules for men of lawleſſe conditions, with what ever elſe might allure the Nations to drink of the Whores intoxicating cup. Neither hath the Devils cunning, and power more appeared in the *firſt contriving* of it, then after, in the *upholding* of it, in all ages ſtirring up men of excellent and rare perfections, conſtantly and diligently to put in execution all his counſels, and devices, to *hold* in thoſe who are already caught in their ſnares, to *allure* others, and to *weaken* and *undermine* all oppoſers, how great and potent ſoever; It is therefore well becomming the wiſedom and power of this King of Saints, to grapple with this Beaſt, after this manner, that in *the things whereof he is moſt proud, He might ſhew himſelf to be above him.*

Sands Weſt. relig. ſect. 13.

Exod. 18. 11.

Secondly, this enemy hath been the foreſt and heavieſt Adverſary that ever the Church of Chriſt had in the world: *Nebuchadnezzar* of old, and the reſt

reſt of the Aſſyrian Monarchs did break their bones like a Lyon, the Ægyptian *Pharaoh* like a Dragon devoured them, *Antiochus Epiphanes* caſt down the Saints; and ſtamped upon them, and did weare them out; the Romane Ethnick Emperours the three firſt hundred yeares waſted them in ten ſeverall Perſecutions: but theſe and all theſe were as nothing in compariſon of this Deſtroyer, all their loines lay not ſo heavy upon the Churches back as the little finger of Antichriſt. Whether we reſpect the cruelty exerciſed upon the *body*, or tyranny over their *ſoules* and conſciences, or the extent and length of *time* in both; I ſay, in reſpect of cruelty, firſt, upon the *body*, I beleeve that upon a due ſurvey, there would be found upon his ſcore more blood of Saints and Martyrs then was ſhed from the blood of righteous *Abel* to the beginning of his reigne: A hundred thouſand within the limits of one Kingdome put to death in a few weeks, thirty or fourty thouſand boaſted to have fallen by the hands of one of his emiſſaries in the ſpace of a few yeers; and if ſo, what hath been done in the reſt of the Nations, where all who once taſting of the whores cup delight to drink and to be drunken with the *blood* of Saints? *In her is found the blood of Prophets, and of Saints, and of all that were ſlaine upon the earth.* Secondly, in reſpect of tyranny upon the ſoule, we read not that *Pharaoh*, or ſeldome any of the reſt, (though they all oppreſſed the people of God in their outward liberties) did much endeavour to *force* their *conſciences*, or if they did (as ſometimes *Nebuchadnezzar* and *Antiochus*) the caſe was ſo cleare that they needed not take time to anſwer about it; but this tyrant *cauſeth all, both ſmall and great, rich and poore, free and bond, to receive*

Dan.

Revel. 18. 24.

Dan. 3. 16.

Rev.13.16,17. 2 Thess.2.9. 10. Revel.13.14. Revel.18.4. *the marke of their spirituall slavery, in their right hand and in their foreheads, so that none must buy or sell save he that hath the mark or name of the beast, and that with such deceivablenesse of unrighteousnes, with such power & signs, and lying wonders,* that he *deceives those that dwell on the earth by means of those miracles which he hath power to do:* So that even many of the Lambs own followers have in part been deceived by him, and if it were Matth.24.24. *possible they would* finally *deceive the very elect of God.* Or if thirdly, we respect the *continuance and length* of his bloody reigne, in this also he exceeds the rest. In *Ægypt* they were evil intreated about *two hundred* yeers; The *Babylonish* yoke oppressed them *threescore and ten* years; *Antiochus* sorely wasted them, but it was but for a *very little season*; The Heathen Empire of *Rome* proved more cruell and bloudy then any of the rest, for the space of *three or four hundred* yeers: but this Antichrist makes incessant, desperate, and bloudy war upon them, no lesse then *twelve hundred and threescore* Revel.11.2,3. years together. And if you put all this together, you shall finde *just cause* why the King of Saints should proceed thus severely and strangely, in ruining this great enemy of Himselfe and people, making him as wonderfull in his *terrible fall*, as he had been in his *bloudy reigne*.

Application. Thus you have the truth of the doctrine, fully and clearely demonstrated, it remains now that I make some application of it to You, wherein I shall confine my selfe to those three uses which we finde the Church makes of these workes in this place.

I. *For admiration.* First, they *wonder* at these wonderfull workes, they *observe* them, they have them digested into a song, and *sing this song of Moses and of the Lamb*, having

ving as well their hearts filled with admiration of them, as their mouths with praise. And this (Honourable and beloved) let me commend to your practice in the first place: *Come and see the works of the Lord*, even the *great and marvellous works of the Lord God Almighty, how terrible he is in his doings towards the children of men: All his works are great*, his works of *Creation*, even of the *least atomes*, the works of *common providence* governing even the wayes of the *pismire* are great and *worthy to be sought out of all them that take pleasure in them*; but the works of the Lord towards his Church, the goings of our Lord and King in his *Sanctuary*, ruling his Saints in the middest of their enemies, and after *this manner* breaking in peeces the Powers which doe oppose them, is *now* the wonder of Angels, and *shall be* the wonder of Saints to eternity; and fit therfore that *now* it should be ours. Mans disposition is naturally taken with thoughts and discourses of things great and wonderfull, and is not satisfied but in something that raises the mind to a high pitch of admiration; here you may behold an object fit, (if any) to beget wonderment, and indeed our spirits never are right till we stand at gaze here, for this discovers a plaine difference between the spirits of godly and carnall men, these latter are more taken with vaine and empty things. A Poet or a well-penn'd Romancy how it takes some, wasting upon it dayes, weeks, and moneths, admiring the wit, invention, style or elegancy; others wonder at the raising of this or that poore man to a great estate of wealth, at another out of the dust advanced to the height of honour: these things fill their hearts with thoughts when *alone*, their mouthes with discourse

when in *company*, yet in the mean time the wonders of Chriſt are not taken notice of: Chriſt's perſon, offices, adminiſtrations are too baſe things for them to buſie their thoughts about, they can ſee nothing but triviall matters, and not worth their notice in them all, yea they wonder at them who can ſpend their time in the Study of the Scriptures, and the meditation of theſe works of Chriſt. But theſe men (whatever they think of themſelves) are *ſottiſh* beaſts, *carnall* and brutiſh perſons, and I may ſay of the *things* they are ſo take with, as Chriſt to the Diſciples who were ſo affected with the ſtones & goodly building of the Temple, *Are theſe the things ye wonder at? I tell you, there ſhall not be left here one ſtone upon another:* So theſe riches, theſe buildings, this power and authority, this great man in his countrey, theſe things I ſay, by too much regarding whereof many loſe their ſoules, what ſhall they all be ere long? Heaven and earth ſhall be on fire, and what ſhall theſe things be then? and I may further ſay of the *men* who admire theſe things, that they are greater vanities then the things they wonder at; Who having immortall ſoules, fit to be partakers of the divine nature, underſtandings capable of the knowledge of God, meditations worthy only of God, ſhould yet thus baſely proſtitute and abaſe themſelves, to advance a thing of nothing, whereas on the contrary a holy heart is ſo taken with *Chriſt* and his wayes, that *all other things* appear to them to be but toyes and folly, as men got up on high neer the Heavens, behold the earth but as a little ſpot. *Auguſtine* obſerved this difference in himſelfe, that ſo long as he was a *ſtranger* from the wayes of holineſſe, he thought the ſtudy of the *Scriptures*

Mat. 24 2.

sures to be a *dull* busineſſe, infinitely preferring *Tully* before the *Bible*; but after his *converſion* he took no pleaſure in that *Author* where he found not the Name of *Ieſus*. Oh therefore that you would poure out your hearts in the ſtudy of theſe things, that the wonderfull way of Chriſt's governing in his Church might take up not the leaſt part of your thoughts. How he hath kept this buſh burning, and yet not conſumed; how ſtrange it was that a few Fiſhermen ſhould by preaching and ſuffering, like ſome conquering *Alexander*, ſubdue the Nations; Think of his ſtrange courſe, permitting an Antichriſt to Lord it above a thouſand years, in the world, ſo as to ſubdue the world wholly to his yoake, ſuffering the Kings to give up their Crowns & Scepters to him, proſtituting their power at his feet; and when *Satan* thought himſelfe ſo ſtrong as to continue the Church in this condition for ever, that then a ſilly Monke ſhould ſet himſelf againſt the world, and in a ſhort time reſcue a great part of it frō under his yoak. Another time, come *neerer* into *England*, & think what he did by King *Edward*, a *Child*, by Queen *Elizabeth*, a *Woman*; the great deliverances, from the *Spaniſh Armado*, from the *helliſh Powder-treaſon*; come *neerer* yet, and behold the wonders of theſe *two or three laſt years, in England and Scotland*; ponder them ſeriouſly, *they are the Lords doings, and ought to be wonderfull in your eyes:* Think yet further, how wonderfull he will be, when he comes to be admired in his Saints at the laſt day; feed your hearts and raiſe them ſometimes with ſome of theſe thoughts, ſometimes with others, untill they burne within you. *Oh but we cannot meditate!* we love indeed to reade theſe things, and delight to heare them,

but we cannot *meditate* on them! *Say not so* leſt you prove your ſelves perſons without grace; *Pſalme 78.* it is made the note of a *wretch*, and of one *whoſe dayes God will conſume in ſorrow*, to forget the works of God; and of a *brutiſh perſon*, Pſal. 92. not to conſider them: and if you cannot finde a heart to wonder at Him, and his wayes, as an occaſion of praiſe, take heed he ſhew not himſelfe wonderfull in your confuſion. Wherfore have we our reaſon and tongues, but to obſerve, and ſpeak of theſe things? think we to live with the Saints, and glorify Chriſt in Heaven, and not have diſpoſitions fram'd to give him all the glory we can, while we live here on earth? which we cannot doe, if we obſerve not theſe things. I know that there is a dulneſſe and aukneſſe in the ſpirits of the *beſt*, yet *godly* hearts will *endeavour* to overcome it:

Pſal. 107. 43. *He that is wiſe, will ponder theſe things*, will ſet his heart to taske in theſe ſtudies; and that not as to an unpleaſing drudgery, but as to an employment, *Divine* and *Angelicall*, moſt pleaſing and delightfull: *My meditation of Him ſhall be ſweet.*

Pſal. 104. ult. And for your better quickning to this duty, conſider;

Motives.

1. Firſt, that this is the *only way* to make us *Heavenly and ſpirituall*, by feeding on ſuch matters of wonderment; The *object* about which we are converſant, gives a *tincture* to our ſpirit, *naturally* ſuch as our ſpirits are, ſuch are our *ſtudies*, *pueri crepundia geſtant*, children play with rattles, and *morally* our ſpirits are moulded into the ſtudies we are accuſtomed to.

2. Secondly, this will make us ever *fit for Gods ſervice*: This our Lord will be ſerved with *reverence and feare*, and what begets *that*, but a knowledge of our *diſtance*; upon the conſideration of His greatneſſe,

neſſe, from his wonderfull workes: all baſe and low conceits will then vaniſh: all ſociety and communion among men is maintain'd by a knowledge of *inequality*; when we ſee more eminency in men for their *gifts*, and graces and places, it ſtrikes a reverence, and ſtrengthens the bands of love and reſpect, much more ſtrongly doth the ſerious and deep beholding of the unparallel'd perfections and excellencies of God, ſhining in his wonderfull works, captivate the ſoule and lay it low before him: but of this more in the ſecond uſe.

Thirdly, this is the way to make us *profit and grow up in grace*; when God ſees us humble admirers of his greatneſſe, and diligent ſearchers into his goodneſſe, he will reveale himſelfe yet more and more to us, as Chriſt ſaid to *Nathaniel*, *Becauſe I ſaid this unto thee, beleeveſt thou? thou ſhalt ſee greater things then theſe*: or the Lord to the Prophet, *I will ſhew thee great and mighty things which thou knoweſt not.* 3. John 1.50. Jer.33.3.

Fourthly, as a further motive and help, be thoroughly acquainted with thine own *condition*, really ſenſible of thine own *vileneſſe*, *wants*, and *baſeneſſe* of all kindes; take the dimenſions of thy corruptions, the height, length, and depth of them, conſider that thou art in thy ſelf a vaſſall of Satan, a veſſel of wrath, dead in nature and diſpoſition to good, dead in Sin, poſting to eternall deſtruction, and then *every* thing of *Chriſt* thy Saviour will be wonderful unto thee. 4.

Fifthly, and laſtly, conſider thy relations to Chriſt, He is thy *head*, thy *King*, thy *Lord*, thy *Husband*, thy *brother*, & with all thy *intereſt* in all his works, they are all done for *thee*, *thou* haſt a part in every *deliverance*, (they are *thy* enemies that fall, upon the pouring out 5.

of

of every viall) a ſhare in *every mercy*; and our intereſt in any thing, ſets it off the better to our affections, & makes us with unwearied diligence to ſearch out, whatſoever is *ſcibile* in it; much more ſhould it *here*, where the more we ſhall *ſtudy*, the more we ſhall *wonder*, and the more we wonder, the more ſhall we *honour* God, and *better* our ſelves; the more we *chew* theſe cordialls, the more *ſweetneſs* ſhall we draw from them.

O therefore, that Chriſt would open our eyes, that we might *ſee* his wonders in their juſt dimenſions, in the *wiſdome*, *power*, *faithfulneſſe*, *greatneſſe*, *juſtice*, and *truth*, ſhining in them, that thoſe things might be glorious, and excellent in *our* eyes, which are mean and common in the eyes of *others*, that wee might be able to anſwer ſuch as ſee no ſuch thing in them, (with the Painter, who being much taken with a piece, though ſeeming plain, yet of excellent workmanſhip, to one ignorantly asking him, what worth he ſaw in that poor peece) *O friend, couldſt thou ſee with my eyes, thou wouldſt be raviſhed with it.* And that our *mouths* might be filled with *praiſes* all the day long, eſpecially upon *this* day, purpoſely ſet apart by us, thankfully to record the *great and wonderfull works, the true and righteous judgements, of our King of Saints*; In *delivering us from the hurtfull ſword, in being on our ſide, when men roſe up againſt us, in cauſing our ſoul to eſcape, as a bird out of the ſnare of the fowler, making their miſchief to return upon their own head, cauſing them to ſink down in the pit which they made; in the net which they hid, is their own foot taken.* And ſo much for the firſt Uſe, the Uſe of *Admiration.*

The

The ſecond uſe the Church makes here of the works of Chriſt, is to provoke and *quicken themſelves up to fear* him, and *glorifie* him; *Who would not fear thee, and glorifie thy Name? for thou onely art holy*: Lord, who can underſtand theſe works of thine, thus great and marvellous, thus juſt and true, and not acknowledge thee to be the *onely holy One?* Let me preſſe it, by way of *exhortation*, to provoke you to the ſame duty: Where firſt, I muſt open what is meant by *fearing*, and *glorifying* his Name, and that which is made the ground of this fear, and glory, becauſe *thou onely art holy*; and firſt, of his *holineſſe*. *Holineſſe*, whatever it is predicated of, is nothing but a ſeparation of the thing from common uſes; and to ſanctifie, is to reſpect it according to ſuch ſeparation, or as becomes its holineſſe: and *holineſſe in God*, is nothing but the *incommunicable Eminency of the Divine Majeſty, exalted above all other eminences whatſoever*. So that to be *holy alone*, or to be *the holy one*, (in Scripture ſignification) and to be *God*, is all one; *Hab.* 1. 12. *Art not thou from everlaſting, my Lord, my God, my holy One?* Iſai. 17. 7. *At that day, a man ſhall look to his Maker, and his eye ſhall have reſpect to the* holy One *of Iſrael*, that is, *unto God*. Pſal. 89. 18. *The holy One* of Iſrael is our King, that is, *Iehovah* is our King. *Amos* 4. 2. The Lord hath ſworn by his *holineſſe*, that is, the Lord hath ſworn by *himſelf*. So then, *for thou onely art holy*, is as much as to ſay, Thou *onely art God*; theſe works of thine, thus *great* and *marvellous*, thus *juſt* and *true*, ſufficiently ſpeak, or prove thee, O King of Saints, to be the Lord God Almighty. Secondly, [*fear*:] *who would not fear thee?* To *fear* in this ſenſe, and in this place, is to

2. *Uſe of Exhortation.*

give *that awfull reſpect unto Chriſt, as becommeth his Excellency*; to ſerve him with a ſingular, ſeparate, incommunicable ſervice, and is ſo commonly in the Scripture taken for the *whole* duty, which we owe unto him; thus to *fear God*, and to take him for *our God alone*, is all one, *Gen.* 31. 53. *Iacob* ſware by the *fear* of his father *Iſaac*, that is, by the *God* of his father *Iſaac*. Iſai. 8. 12, 13. Neither fear ye their *fear*, that is, ſerve not their *gods*, ſanctifie the Lord of Hoaſts, and let him be your *fear*, that is, let him be your *God alone*. [And *glorifie thy Name*,] thy *Name*, that is, *thy ſelf*, thy Divine Majeſty; and to *glorifie* this holy One, is not meant by making him glorious, or by adding luſtre, or excellency to him, which before he had not, for *who ever hath given unto him?* But to glorifie him is, to *acknowledge* his *excellency*, and *glory*, to do unto him, what may become his glorie, to ſet up and exalt his glory. To *fear* him (then) and *glorifie* his Name, as the *holy* One, is to *acknowledge his Divinity*, to *own him as their onely Lord and King*, and (renouncing all other falſe Chriſts, and Mediatours) to *devote* themſelves to ſerve him *alone*, and worſhip him with a ſingular, ſeparate, incommunicated worſhip, (his jealouſie admitting no Corrivall, *there is none holy as the Lord*, neither ſhall any partake with him in his glory) abſolutely, eminently, to do to him themſelves, and to provoke others to do, as *becommeth his Excellency*. This is the duty, which the Church here engageth her ſelf unto, and is in truth, the whole of Chriſtianity, the ſumme of that everlaſting Goſpel, which the Angel flying thorow the midſt of heaven, was to preach to them that dwell on the earth, and to every nation, and kindred,

Revel. 14. 6.

and

and tongue, and people, *saying with a loud voyce, Fear God, and give glory to him, and worship him that made heaven and earth*, that is, *Iesus Christ alone*, by whom all things were created, and by whom all things consist. And this is the duty (Honoured and Beloved) which I desire to presse upon your selves, even that you would be *good Christians* in your *hearts*, and in *your lives*, in your *private places*, and in your *publike standings*, to engage *your selves* with *all your might*, with *all your authority*, to advance the *glory of Christ*, as the redeemed of the Lord, as *true Subjects* to this *King* of Saints, to offer up as a living sacrifice what ever you have, or are, to his service, in advancing his Cause, his Worship, his Church, doing it your selves, and promoting it in others: To this end, I shall, *first*, give you a few quickning Motives, to stir you up, to make you ready and willing to your duty; and *secondly*, tell you what the Lord expects at your hands. Col. 1. 16, 17.

First, consider what great and wonderfull things Our Lord *hath already done for you, and how little you have feared*, and *glorified* his Name to this day: Who of you can count the great, and righteous dealings of the Lord towards you, not onely as you are *men, great*, or *rich, learned*, or *noble*; nor onely as you are *Christians, redeemed, called, justified, sanctified*, by this King of Saints, though all, and every of these mercies, call loud upon you for this duty; but I mean, as you are a *Parliament*, what *great things* he hath done for you, in reference to this service, wherein he hath lately employed you. Hath he not *carryed you in his bosome?* hath he not *kept you as the apple of his eye? as an Eagle fluttereth over her young, spreadeth abroad* *Motives.* 1.

Deut. 32. 10, 11. *broad her wings, taketh them, beareth them on her wings, ſo the Lord alone hath preſerved you.* How conſtantly hath he *diſcovered*, and hitherto *fruſtrated*, all the *attempts* of your enemies, ſuffering *no weapon of war to proſper, that hath been forged againſt you, condemning every tongue that hath riſen up againſt you in judgement?* I need not name the particulars, I am perſwaded, your ſelves beleeve, that no former Parliament can parallell Gods dealing towards you, and all this while (let me ſpeak freely) how *little* have you done for his honour, and glory? I know your diſtractions have unavoidably hindered much of what might (and I hope elſe would) have been done. But ſay (in this day of your thankſgiving) if you be not infinitely behinde hand with this Lord God Almighty, with this King of Saints; if you have not ordinarily forgot his mercies, as faſt as he hath wrought them: Hath he not often filled your hearts with joy, and your purſes with money, and you like unthrifty children, have played away all at a caſt? Have you not checked his providences, not improved his deliverances, and the advantages which God hath put into your hands? or if your hearts, at any time, have been raiſed a little, have they not preſently been at a dead low ebb again? have you not gone about to kill his goodneſſe with your unkindneſſes, by *provoking him at the ſea, even at the red ſea?* even *when*, and *where* he hath delivered you? Eſpecially, have not many of you diſhonoured his Name, and grieved his Spirit by your ſinfull lives, by breaking out into things extreamly ſcandalous, doing the *devills work*, while you profeſſe your ſelves to be the *Lords ſervants?* Let me tell you, the Lord will not alwayes

Pſal. 106. 71.

ſtrive

strive in one way, in the way of mercy and deliverance: when he hath *many a time delivered* a people, and they goe on to *provoke him with their counsells*, he knowes how to say *I will deliver them no more*, he knowes how to *bring them low for their iniquity*, and to *give them up into the hands of their enemy*: he that for a long time hath seemed unweariable in watching over an unthankfull people, will prove weary of repenting, and in stead of saying, *I have seene their wayes, and will heale them*, will in the end sweare, *I will overturn them, overturn them, overturn them*, as *a man wipeth a platter turning it upside down.*

Psal 106.

Esay 57.18. Ezek. 2 Kings

Secondly, consider your *own place*, and *standing*, the calling, office, and work, wherewith God and his people have trusted you at this time, doe with a wide and loud voyce call upon you to feare the Lord, and glorifie his Name: More then the salvation of your own soules depends upon you; the glory of Christ; the establishment of this Church and Kingdome; yea the welfare of all Christendome, in great measure, are all imbarked in that vessell, the steering whereof, is in great part committed unto you. You are in part, *one of the Angels*, who are to poure out the viall of the wrath of God, who should therefore *come out of the temple cloathed in pure and white linnen, having your breasts girded with golden girdles*, adorned like the Priests of God, holy and pure. *Be you cleane, yee that beare the vessels of the Lord.* Honourable and beloved, how abominable a thing were it, to see the *Angels of God* live like the *instruments of Satan?* how uncomfortable a thing would it be to the people of God, who have chosen you to this worke, and beare you in their hearts, and present you every day at the throne

2.

Revel. 15 6.

Isay

of grace, who are willing to ſinke and ſwimme with you, to live and dye with you, that they ſhould hear that ſuch and ſuch a *Parliament* man will be *drunke?* that ſuch an one dare *blaſpheme*, and *ſwear*, and *abuſe Religion?* that *Reformers* of Religion, ſhould *hate* religion? that ſuch as are called to *ſave* the Kingdome, ſhould *betray* the Kingdome? that in the grief of their ſpirits, they ſhould be compelled to ſay, O Lord! *can theſe men ſave us? tell it not in Gath, publiſh it not in the ſtreets of Askelon.* How diſhonourable would it be, not only to *you*, but to the *King of Saints*, who uſeth you, that they who hate the worke you are about, ſhould hate it the more, in regard of your wicked lives, who are intruſted with it? That they ſhould have occaſion to ſay of you, as *Amurath* the great *Turke* ſaid of the *Chriſtians*, who brake their league and Covenant with him, (and therefore ſped accordingly) *O Ieſus! are theſe thy Chriſtians?* if thou beeſt a God, as they profeſſe thee to be, revenge this impiety upon them: So when *Papiſts* and *Atheiſts*, and ſuch as hate religion and reformation, when they ſhall ſee the deformity of your lives, ſhall ſay, *O Ieſus! are theſe thy Reformers?* are theſe the Angels that muſt pour out the vials of thy wrath? Oh beloved! do not with *Elies* ſonnes, occaſion men to abhorre the work of the Lord; far be it from you: But let the office you are called unto, the place you are ſet in, the worke, and the dignity of the work, ingage you to glorifie the name of Chriſt, that both his work may proſper in your hands, and your ſelves be eſtabliſhed before the Lord for ever. But if you will not hearken to me, let me ſadly ſpeak it to you, you are as a City ſet upon an hill, you and your wayes are looked upon by all men;

and

and if you *hinder* the worke by your *lives*, which your *office* calls you to *further*, *it were better you had never been born into the world*. Them that honour Christ, he will honour, and them that despise him, shall be lightly esteemed; yea he knowes how to make use of you, and your gifts, to promote his cause, and to destroy you for the iniquity of your lives, as many of those who forwarded the building of the arke, yet perished in the waters. 1 Sam. 2. 30.

Thirdly, consider how loud this *dayes deliverance* cries in your eares to ingage your selves to *feare him*, and *glorifie his name*, who hath wrought this great salvation for you. It were a wastefull expence of time to insist upō the particulars of this late bloudy design in *this* Assembly; (though in *others* usefull) All the light we have about it, comes from you. The many great and high hands which were ingaged in it, the subtilty of the contrivance, the neernesse of the execution, the woefull consequences, and the bloudy fruits which must needs have issued from it; The good hand of God in crushing this cockatrices egge, before it brake out to be a fiery flying serpent, are fit things to be published and to be spread abroad in other Congregations; But to you I shall only be a remembrancer of thus much: That you knew not your neer approaching danger, and that had this treacherous and bloudy contrivance took effect, many of you had been at your long home, ere this time, and the rest of this Honourable Assembly, hitherto the great *preservers* of our *liberty*, had beene made as a Parliament of *Paris*, the greatest instruments of the Kingdomes *slavery* and *vassallage* for time to come. But the Lord was awake when we slept, and hath

took

took the enemies in the pit which they digged, and hath filled your hearts with joy, and given you another day to praise him. Can you upon this day of thanksgiving doe lesse then enquire, What shall we render unto the Lord? I will tell you what he calls for, and expects from you, and I beseech you by these mercies of God that you render it unto him: *That you present your bodies and your soules a living sacrifice, holy, acceptable unto God, which is your reasonable service*, that you feare *him and glorifie his name, for he only is holy.*

Fourthly, and principally, consider the late sacred *Covenant* and vow which you have all entred into; you have not only entred into it your own selves, but intend to draw the whole Kingdome with you, into the Oath of God; let me minde you what you have done; you saw we were designed to destruction, and that Gods meer mercy hath hitherto prevented it; You see there are still destructive and trayterous designes in hand, in severall parts of the Kingdome; you acknowledge your own sins with others, have deserved all these judgements which either lye upon us, or are threatned against us, and as a means to prevent our utter ruine, you think it necessary to enter into this *Covenant* with almighty God, and you *have* done it, wherein you acknowledge the *desert of your own sins*, and you *confess* your hearty sorrow for them, and your *reall intentions to amend* your own lives, and what you will *further* doe to save and preserve *Religion*; and all this you have done in *Humility* and *reverence* to the *Divine Majesty*, calling the *God of Heaven, the searcher of all hearts to witnesse your integrity, as you will answer it at that Day, when the secrets of all hearts shall be disclosed.* Think now how *deeply* you

are

are engaged, and brought under the curse of God; if you perform not this solemn Covenant; Think how *horrid* a thing it will prove, for any of you to stand as *perjured* men before *God*, in matters of *such consequence*; *Shall he break his Oath* (said God of a King) *and be delivered? Shall he escape that doth these things?* O Beloved, *It is a fearfull thing* (in such cases especially) *to fall into the hands of the living God*, to whom you have appealed, and whose vengeance, if you wilfully fail, you have invocated upon your own heads. Ezek. 17. 15.

Lay therefore your hands upon your heart, and think what your purposes and Resolutions are in these few things, which I shall mention to you.

First, for what is *past*; what reall sorrow have ye in your hearts, for those sins which you call God to witnesse you are thus sorry for? How grievous is the remembrance of them, how intolerable do you feel the burthen of them? or do you take Gods Name in vain, calling him to witnesse of the sorrow for those things which he knows you take pleasure in? Think what answer you will make to this. 1.

Secondly? What are your Resolutions *for time to come*. You know what blasphemies, what prophanenesses, what uncleannesses, you have hitherto lived in; what irreligion and libertinisme your selves and families, have hitherto been guilty of, else you would never have acknowledged, your sins to have deserved these judgements; Now I demand, what you resolve to do for time to come: Do you purpose to go on in your old ways; He that was *unjust, to be unjust still*; he that was *filthy, to be filthy still*, and had no other purpose, but to lead the Kingdom a dance, 2.

to go before them in the formality of a ſervice, without changing your Leopards ſpots, or your Blackmoors skins; or in truth, be you reſolved, being changed by the renewing of your minde, to become new creatures, to ſerve Chriſt in newneſſe of ſpirit, that Chriſt alone may reign as Lord and King hereafter, both in your hearts, and lives, and families, as *Ioſhuah* did, when he bid the Iſraelites chooſe whom they would ſerve; for himſelf, he was reſolved, though he went *all alone*, He and his family would ſerve the Lord.

3. Thirdly, as you are *Parliament men*, what are your purpoſes concerning your faithfulneſſe to Chriſt, and the Cauſe of Chriſt, and his Church committed to your hands? If you ſhould altogether fail, deliverance will come another way, the Gates of Hell ſhall never prevail againſt the Church of Chriſt; But are ye really reſolved, to ſave the Church and Kingdom, though your ſelves ſhould periſh in the attempt? or do you intend under *pretence* of being *factors* for *Chriſt*, to drive a *trade* for *Satan and Antichriſt*, to betray Religion and Liberty? or to trade in both the Indies, to have a ſtock going on both ſides, that you may ſave your own ſtake, which ſide ſoever win or loſe, to ſave your own skin, whatever become of the Kingdom? Like a certain *Deſpot of Servia*, (of whom I have read in the *Turkiſh* Hiſtory) who lived among the *Chriſtians*, and kept correſpondence with the *Turk*; who was a *publike worſhipper of Chriſt*, but a *ſecret circumciſed Turk*, that that *Turkiſh mark* might ſave him, if need were: Have any of you ſuch cunning devices, to procure externall ſafety with the certain ruin of your ſouls?

Honoured,

Honoured, and Beloved, I hope better things of you all, though I thus speak, I hope you purpose according to your Covenant, and what God requires and expects at your hands, to stick close to Christ and his Cause, to sink and swim with the Church, and Cause of Christ, with singlenesse of heart, and unwearied resolutions, to carry on the work of God, to value your selves onely as his Instruments, and let him do by you, and with you, what is good in his own eyes.

3. *Use of Encouragement.*

And for your *Encouragement*, let me speak a little of the third Use, which the Church here makes of these great and *marvellous*, these *just*, and *true* wayes, and judgements of this King of Saints, which is a *Propheticall Prognostication, and foretelling of what shall further happen upon the pouring out of every viall*; and that is, more and more people, and nations shall come in, and submit to Jesus Christ; *the Nations shall come and worship before thee, for thy judgements are made manifest*: And this inables me for your comfort, to help you to an answer of the most *difficult question*, and most *perplexing thought*, that I am perswaded is in the heart of most men living at this day, *viz.* God hath cast our Lot in very perplexed times, all the banks are broken down, all Gods judgments seem to invade us at once, and Gods administration to the Kingdom is such, that the wisest man cannot guesse, by Gods dealing to day, what he intends to do with us to morrow; *Sometimes* the Lord enables a *handfull* of *ours*, to chase *thousands* of the enemies; Sometimes *multitudes* of *ours* flee, *as at the shaking of a leaf, when none pursues them*; Sometimes we have *rare* Instruments unexpectedly *raised up*; by and by very usefull men

are *taken* off, and *hopefull* men prove *treacherous*; Sometimes the Lord ſeems to intimate (as in a Cock-pit) that *one fight* ſhall end the buſineſſe, one way or other; otherwhiles, all things are ſet as if there would be a *lengthening* out of theſe unnaturall wars, untill the Cities and Countries are utterly ſpoiled, and the Land waſted without inhabitant: Now in theſe calamitous times, every mans thoughts run, as
Dan. 2.29. *Nebuchadnezzars*, with deſire to know *what ſhould come to paſſe hereafter*, and to demand with that Saint,
Dan. 8.13. *How long it ſhall be to the end of theſe troubles*, and all
Pſal. 74.9. complain, that there is *no Prophet to tell us how long*; neither can I blame them as curious, who are modeſtly ſolicitous to know what will be the event of theſe things, for even the Prophets and holy men of God
1 Pet. 1.10, 11. herctofore, *ſearched diligently to know what, and what manner of times the Holy Ghoſt intended*, when he ſpake of the ſufferings of Chriſt, whether in his *Perſon*, or in his *members*. Now my Text gives (I ſay) a *ſatisfactory anſwer*, to this difficult Queſtion, and I undertake (without fear of being cenſured, *to be wiſe above what is written*) to tell you *what will be the iſſue and event of all theſe troubles*.

All Proteſtant Writers do agree, that we are under the pouring out of ſome *one* or more of theſe ſeven vialls; Some think the fourth viall is now powring out upon the *Sun* of the Antichriſtian world; Others the fifth, upon the *throne* of the Beaſt; there are, that think we are come as farre as the ſixt viall, and the river *Euphrates* is drying up; I will not determine which of them it is, it is ſufficient, (which of them ſoever it be) my Text aſſures me the event ſhall be this, which is the event of every viall, *Antichriſts*

part

part shall be weakned, and the Church of Christ shall be strengthened; Something in every viall may *afflict* the Church, but incurably *wounds* the Beast As the *seven Trumpets* were so many degrees of the destruction of the Heathen *Empire*, so the *seven vialls* are so many degrees of the destruction and ruin of the *Antichristian Empire*; and it is worth your observing, that all the time, the whole twelve hundred and threescore years of Antichrists reign, Christ always had an army of Saints, to warre against the Beast, a competent number of witnesses, *who loved not their lives unto the death*; But all the while of Antichrists *rising*, and *triumphant reigning*, the event of *every conflict*, or scuffle was, that the *Beast grew higher*, and the *Church fell lower*; the Papacy prevailed over all that rose up against it, so that the Church in the end was hardly to be found visible upon the face of the earth; But it is far otherwise in his *declining time*, the time when the vials are pouring out, every one of the plucks part of his fleece; one of them strips him of this Kingdom, another of that; one of them weakens his Temporall, another his Spirituall Jurisdiction; He is under the vials, as *Haman* before *Mordecai*, *having once begun to fall, he can never more prevail against them*, untill in the end (the *seventh viall* being powred out upon the whole power of darkness) the whole Church triumphantly shouts with a loud voice, *It is done*, there is an utter end of this enemy. So that I dare speak it as confidently as I beleeve the *Revelation* to be divine Scripture, and the meaning of it thus farre made known to the Churches, that what viall *soever* is now powring out, the issue will be, *That Antichrist shall lose, and Christ shall gain*:

Ester 6.13.

And there is but *one* objection againſt it, which I confeſſe to be a great one, and that which troubles many, *viz.* Whether the two witneſſes be yet ſlain: their ſtory ye ſhall read in the eleventh of the *Revelation*. Theſe two witneſſes, are the *ſmall, yet competent number* of pure worſhippers, who follow the Lamb, and conflict againſt the Beaſt all the time of his reign; now it is there ſaid, that during this whole ſpace of time, they prophecy in ſackcloth and aſhes, in a low and mournfull condition, and the Beaſt makes warre againſt them, and prevails againſt them; but *quando finituri ſunt teſtimonium*, a little before the end of their mournfull propheſie, which is a little before the Beaſts finall deſtruction; the Beaſt ſhall not onely keep them low, in ſackcloth and aſhes, and prevail by degrees againſt them as heretofore, but ſhall *kill them*, and their dead bodies ſhall lie unburied in the ſtreets of that great City, that is, in all the Territories of ſpirituall *Babylon*, and the Beaſt and his followers ſhall be more jolly, and glorious, then ever they have been: Now many learned Divines ſuſpect this killing of the Witneſſes is not yet paſt, and if it be not, the Church muſt go lower then ever it hath been, and how then is the Antichriſtian State weakned by every viall? To all this I anſwer, that although I am not able to ſay, This bitter Cup is yet paſt, (*Father, if it be poſſible, let this Cup paſſe away*) yet I can ſay, this is true I have delivered, that every viall ſhall *weaken the Beaſt, and ſtrengthen the Church*, and whether they be killed, or not killed, when ever their killing comes, it laſts but three propheticall dayes and a half, that is, but *three years and a half*, and then preſently come in the glorious times, which Chriſt hath promiſed, and

the Church long looke for; so that what that Father said of the *Arian* persecution, *Nubecula est, cito transibit*, it is but a short, though terrible storm, and will quickly have an end, and that end will be comfortable to the witnesses, who shall after *three dayes and a half, arise from their death, and ascend up to heaven in a cloud, their enemies beholding it, and the great City immediately destroyed with a terrible earthquake*: And is not this comfortable? You see, I go not about to determine what the event of these troubles will be to *England*, as *England* is a *Civill, or Politicall State, or Common-wealth*; Christ breaks and moulds Common-wealths at his pleasure; He hath not spoke much in his word, how long they shall last, or what he intends to do with them; onely this, that all Kings and Kingdoms, that make warre against the Church, shall be broken a pieces, and that in the end, all the Kingdoms of the World shall be the Kingdoms of our Lord, and his Saints, and they shall reign over them: But it is the cause of the Church, the blessed event of these things to the Church of Christ, which I speak of, the welfare and good successe of Religion, in which Cause you are properly engaged and interessed, and which I hope is dearer to you, then ten thousand *Englands*.

Dan.2.24. Dan.7.22. Revel.11.15.

Therefore Beloved, *Be ye stedfast and unmoveable, alwayes abounding in the work of the Lord*; fear not your enemies, because they are blasphemous and wicked, because they are set on fire, with the rage, cruelty, and treachery of Hell, fear them the lesse for that; *Let my enemy be as the wicked, and he that riseth up against me, be as the ungodly*: Their wickednesse is your advantage, it is their weaknesse, and makes you strong;

ſtrong; Let not the huge ſtature of the *Anakims*; and *Zamzummims* terrifie you; *Our ſtate for the preſent is low*, it may be we ſhall be lower; but lower we cannot be then *Iob* was upon the *dunghill*, from whence God raiſed him up; not lower then *Ionah*, in the *Whales belly*, from whence the Lord delivered him; not lower then the *Iſraelites* at the *Red-ſea*, thorow which the Lord made a way for them: Go on with your work, and fear nothing, this King of Saints hath depths anſwerable to all our depths; depths of mercy, anſwerable to our depths of miſery; depths of power, anſwerable to our depths of weakneſſe; He *can* give a comfortable Outgate out of all our ſtraits, and my Text ſayes; he *will do it*, and with my Text I conclude, *Great and wonderfull are the works of our God*: And he *delights* to work wonders, both in *ruining* his adverſaries, to *uphold*, *comfort*, and *deliver* his people engaged in his Cauſe, and to *bring others* in ſubjection to him, who yet are ſtrangers from him. *The Nations ſhall come and worſhip before thee, becauſe thy judgments are made manifeſt.*

FINIS.